EASTER NUMBER

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Easter Morning

By Winnie C. Saunders

A REVERENT throng was waiting by the shore,
The red sun lifting from the darkened bay
At touch of dawn, a path of rippling light
Across the waves, and it was Easter day.
And then that breathless silence—eager, rapt—
Was broken by a chorus, lifting, strong,
In gratitude that the dear Christ had risen;
Singing their joy to Heaven in vibrant song!

It must have been, in fact, so like this day,
Birds waking, flower fragrance in the air,
When Mary and the others walked in grief
And found, to their dismay, He was not there.
The very thing that stunned and pricked their hearts
Became the glorious hope of all mankind.
The world sings out its joy this Easter morn
Because their precious Christ they did not find.

How Cast Burdens on Him?

Every Christian knows that he can and should cast his burdens on the Lord. But too often we fail in one of three ways: First, we don't even try to; second, we don't know how to; third, we don't leave them with the Lord. But let us look squarely at the problem in the light of Scripture. Is He not able to bear our burdens? Certainly He is. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). Through Christ He upholds "all things by the word of his power" (Heb. 1:3). He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). Is He willing to? Certainly. "Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55:22). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Casting all your care upon him; for he careth for you" (1 Pet. 5:7). "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper" (Heb. 13:5, 6). These are the invitations and promises of our faithful God, whose Word cannot be broken. Then what should a believer do who is really burdened? Find a time and place when you can be quiet and alone with your Heavenly Father. This may be only in the very early hours of the morning. Take two or three of His promises—even one is enough—and let them fill your mind and heart. Then, with a promise before you, either in your open Bible or having committed it to memory, tell your Heavenly Father in detail of everything that burdens you. Ask Him to lift the burdens from your heart and show you what your next step is, or work for you in His own way. Be honest with Him, and be sure you tell Him everything. This will relieve you, and you can hide nothing from Him anyway. When you have done this, you have acted by faith, believing His promises and that He is a prayer hearing and prayer answering God. Then you must take a further step of faith, and honor Him by trusting Him to carry your burdens and to begin working at once for you in regard to the things that you have spread before Him. If you take time enough to meditate quietly on one of the promises, and let that sink right down into your heart, and then spread your burdens before the Lord, deliberately, and in detail, you will soon find the peace of God flooding your heart. Then you will need to "take unto you the whole armour of God . . . and having done all, to stand" (Eph. 6:13).

Our Crucified, Risen, and Exalted Saviour

IN THEIR preaching the apostles emphasized three great facts concerning their incarnate Lord: His crucifixion, resurrection, and exaltation. The first was an act of destruction, perpetrated by man; the second was a creative act, wrought by God; and the third an award of honor and authority conferred by God on His beloved Son.

In the light of the Resurrection, the apostles realized the wickedness of that dark deed at Calvary. The Jews had killed one whose "miracles and wonders and signs" revealed that He was "approved of God." "Him," declared Peter, "ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). All the powers of hate, hypocrisy, covetousness, pride, and envy had united to destroy the Son of God. There could be no peace for the corrupt leaders of the nation until they had put Christ out of the way. With Him destroyed, they could pursue their wicked ways, so they thought, without opposition. They took effective steps to prevent any interference with the body of Christ. Their guilty consciences made them terribly suspicious lest the disciples should steal the body, and then declare Christ

Comfort for Dark Days

"Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

had risen from the dead. Thus they urged Pilate to seal and guard the sepulcher. There was no need for this, so far as the disciples were concerned; they were too cowed, too fearful, too full of dismay and despair to engage in such a dangerous adventure. With the crucifixion and burial of Christ their hopes and ambitions had perished. Our Lord's references to His redemptive mission had fallen on ears deafened by the loud voices of ambition and pride.

It was not until the apostles received the gift of the Holy Spirit that they understood fully that the death of Christ was according to God's foreknowledge and plan. Then they realized that God had used that cruel act of murder to fulfill His own glorious purposes. Then they saw the voluntary nature of Christ's death and the redemptive blessings which flowed from the offering of Himself upon the cross. Through His death Christ had atoned for sin and made forgiveness possible (Acts 5:31; 10:43). When Peter penned his First Epistle, in later years, he reveals the full significance of Christ's death in the words, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). Little did man realize when he had done his worst that he was helping to work out God's plan of salvation for a fallen race.

But the Resurrection was absolutely essential for the fulfillment of God's redemptive purposes. Thus man's act of destruction was followed by a stupendous act of creation on the part of God. Out of death He brought forth life. It was an astounding thing to the apostles when God breathed life into that broken, bleeding, lifeless body of their Lord and raised Him from the dead. It was a direct, invisible, creative act of God carried out within the silence and darkness of the tomb. They had seen their Lord raise the dead, and marveled at His power; but to them the resurrection of Christ was the miracle of miracles. The mighty God of Heaven had visited the dark tomb and raised Christ from the dead.

It was the same Christ with whom the disciples had sweet fellowship after His resurrection, but it was a transformed Christ. There was something so divine, so majestic in His appearance, that His deity was established for ever in their minds. The skeptical Thomas bowed before Him in awe and adoration, exclaiming, "My Lord and my God" (John 20:28). Again and again Peter asserts that it was God who raised Christ from the dead (see Acts 2:24; 3:15; 4:10; 5:30; 10:40). The evidence was so overwhelming that it was futile for the Jewish authorities to try to deceive the people with their weak and foolish story of thefts (Matt. 28:13). A number of priests were so convinced that Christ had risen again that they "were obedient to the faith" (Acts 6:7).

By this creative act of God, Jesus of Nazareth, crucified by the Jews, was "declared to be the Son of God with power" (Rom. 1:4). Men had called Him a deceiver, had treated His claim to be God's Son with ridicule and contempt. At the foot of the cross they asked Him to prove His Sonship by stepping down from the cross. After Pentecost those same murderers and mockers were so troubled because they had crucified the Son of God that in terror they cried out, "Men and brethren, what shall we do?" (Acts 2:37.) They knew not how to atone for such a terrible deed; they felt that God's sword of judgment was hanging over them. By many infallible proofs the resurrection and the Sonship of Christ were established forever.

In reading the Acts and the Epistles, we find it is the thought of the exalted Christ that filled the mind and vision of the apostles. God had not only raised Christ from the dead, but also to a place of honor and of power. By faith they saw Him sitting at the "right hand of God" (Acts 2:33; Col. 3:1); honored by God with a place in Heaven "far above all principality, and power, and might, and dominion" (Eph. 1:21). The early disciples ever thought of Christ as a living, reigning Saviour whose grace and power were far more available than when He lived His life on earth, bound by the limitations of the flesh. It was the vision of an exalted Christ that gave them such courage, such power of endurance. They knew that through the Holy Spirit He was ever with them in every hour of need. The dying Stephen gained his courage by looking upwards, where "he saw the glory of God, and *Jesus* standing on the right hand of God" (Acts 7:55). The sorely tried Hebrew Christians were exhorted to remember that Christ, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12). He was their great High Priest who had passed into Heaven now to appear in the presence of God for them (9:24), as their Saviour, Intercessor (7:25), Sustainer (4:14-16). They were urged ever

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NOTES ON OPEN LETTERS

Two Requests for Prayer

Your paper is a great help to me, and there must be many, who, like myself, are widowed, living alone, dependents, who feel the need of prayer help, and to whom a great boost would be given if assured of the prayers of THE SUNDAY SCHOOL TIMES readers.

You constantly ask prayer for the paper, staff, etc., and rightly so, but why not ask prayer for all your subscribers?

We have numberless needs, and just one line or so would ask your people for prayer for all the TIMES family of readers.

"Pray one for another" (Jas. 5:16). —*A Canadian reader.*

It has been on my mind that all Christians' attention should be called to 1 Timothy 2:1, 2, to pray for all in authority, so I am asking you to please get someone to write an article on the subject and publish it in THE SUNDAY SCHOOL TIMES. If people would do this it might improve the conditions in our own country and all over the world. —*A Michigan reader.*

There is a special bond of fellowship among the thousands of SUNDAY SCHOOL TIMES readers scattered throughout the whole world. Among them are Sunday school teachers, Child Evangelism workers, ministers, home mission workers, missionaries in practically every foreign land, and Christian laymen and women in every walk of life. Doubtless there are many who, like the Canadian reader, feel very much alone and cut off from fellowship with other believers. Prayer is often offered for readers by the staff of THE SUNDAY SCHOOL TIMES in the office prayer meetings. A natural time for subscribers to pray for other members of the TIMES family would be when they are reading the paper and perhaps preparing the Sunday school lesson. This would be a reminder for prayer, and, though it would be impossible to record results, surely God would hear and blessings would follow such a volume of prayer.

The verses referred to by the Michigan reader are these: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." And Paul adds, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved; and to come unto the knowledge of the truth." These verses set forth both our privilege and duty to pray for the leaders of our country, and it is a duty too often neglected. In the phrase, "all that are in authority," are included the President, the Cabinet, the heads of different departments of the Government, governors, and other state officials. The need for such prayer has been emphasized lately, since there is so much corruption on high levels and few Government officials acknowledge their need of God's wisdom and help. But it is probably true that the peace and prosperity we have thus far enjoyed is due in large measure to the remnant who have not yet bowed the knee to Baal and are holding on in prayer for our country. Besides, there are, thank God, those in

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The Joy That Springs From Christ's Resurrection

How it seals the blessings procured at the cross

By HERBERT LOCKYER, Litt.D., F.R.G.S.

A NEVER-ENDING stream of joy flows from Christ's empty tomb. Gladness quickly followed gloom on the resurrection morn. It is true, as Professor Salmond reminds us, that "all the apostles were at one in making the death and resurrection of Christ the foundation of their own faith and the principle of their doctrine. To all, the death of Christ was the basis of their proclamation of forgiveness and reconciliation, and the life of Christ was the final argument for their immortality. All found in the power of Christ within them here, the assurance of their life with Christ hereafter."

Yet it must be borne in mind that the disciples did not fully understand the Scriptures concerning His rising again from the dead. "For as yet they knew not the scripture, that he must rise again from the dead" (John 20:9). When they went away to their own homes, the disciples were a crestfallen company (Luke 24:11). When the risen Lord met two of them on the Emmaus road, He found them most dejected (Luke 24:17). But once they were gripped by the fact that the Christ they saw crucified and buried was alive again, what a change! Their joy knew no bounds (Luke 24:32, 53). Delight drove all despair out of their hearts. How glad they were when they saw the Lord! (John 20:20.) The fact of the Resurrection soon became a factor in their life and labors, giving a gladness and spiritual hilarity to their witness, hitherto unknown. This is why the Book of Acts, in spite of the extreme suffering of the witnesses for Christ's sake, finds joy persisting throughout its dramatic pages.

HOW could the disciples be sad when in and with them was the risen Lord Himself, causing them to experience the power of His resurrection? Pentecost found Peter and the rest witnessing as Spirit-filled men. Theirs was a joyous confidence, banishing all cowardice, and girding them with holy audacity for the Gospel's sake. He who had burst the bars of death was at their side, nerving them to hazard their lives for His name. The Resurrection, the keystone of the arch of Christianity, provided its heralds with a message of hope and certainty. Easter joy filled their hearts and made them more than conquerors.

With the clearer light of the Spirit, the disciples came to see that the grave of their Master was the highway to triumph.

Hell and the grave combined their force,
To hold our Lord in vain;
Sudden the Conqueror arose,
And burst their feeble chain.

The bodily resurrection of the Lord Jesus Christ proclaims to all believers that His work on the cross was effective for us. It was the climax of the great struggle between Christ and Satan, and assures us of forgiveness, power, and eternal life. Dr. Lockyer outlines in this article many of the blessings that flow from the fact of the Resurrection. As Easter approaches again, let us remember that Christ's resurrection power is available for the problems of everyday life.

Several years ago Dr. James Little of Ireland wrote:

"Easter is the day when everything shines in the light of the immortal hope. It comes like a beacon light shining brightly on the hilltop, illuminating all the dark world around. In the present life the soul is more or less dominated by the body, with the result that hopes are disappointed, plans frustrated, opportunities missed, and ideals unrealized; but in the future life the soul will be supreme; then hope will attain full fruition, spiritual development be continuous, and every aspiration of the spiritual nature reach fulfillment. Amid the dull routine of the world, with all its sadness and tragedy, Easter Day dawns for us with a brighter hope of the Eternal Day when the cry of the soul shall be heard above that of the body, and be fully satisfied because we know that when we awake we shall be satisfied with His likeness (Psa. 17:15)."

It is not difficult to trace how Easter sets the joybells ringing in Heaven and on earth.

Easter brought joy to the disciples. To the first generation of saints, the Resurrection meant reunion with their blessed Lord, and empowerment for His service (Acts 1:8). His death and resurrection were to become both a doctrine and a dynamic in their witness. To them the Resurrection became the synonym for joy and the source of spiritual blessing.

AS WE read the Acts, we see the apostles placing this great truth in the forefront of their teaching and preaching, with remarkable results. Belief in such a fact changed the whole face of the world, and within a few decades was carried to the utmost bounds of the Roman Empire, which was turned upside down by the potent message of Christ as the Conqueror of death.

Easter brings joy to all who believe. When Socrates was dying, his pathetic cry testified to the lack of the light of resurrection. "I have faith in the future, and I think I see the golden islands, but oh, that we had a stouter vessel or a stronger word!" Praise God, the Resurrection provides us with a "stouter vessel" and "a stronger word." "Because I live, ye shall live also" (John 14:19).

ARE we not privileged to live on the Resurrection side of Calvary, and have the bells of joy, hope, assurance, and triumph ringing in our hearts? What multitudinous blessings are ours, all because of Him who died and rose again on our behalf!

We have the joy of reconciliation (Rom. 5:11, R.V.). Through the empty cross and the empty tomb all enmity vanishes, and submission and trust take its place. This new bond of sonship is ours.

We have the joy of eternal salvation (Rom. 4:25; 10:9, 10). If Christ did not rise again, we are still in (and will ever be in) our sin. If there is no resurrection, there can be no regeneration (1 Cor. 15:17).

We have the joy of sanctification (Rom. 6:1-6). Holiness is the fruit of our union with Christ as the risen, glorified Lord. He relives His life in and through our life. Is ours the joy of living this life "more abundantly"? (John 10:10.)

We have the joy of immortality (1 Tim. 6:16; 2 Tim. 1:10). The future to those of us who are Christ's is no unexplored territory full of frightening shadows. Because He passed through the tomb in resurrection triumph, He illumined the valley for His own, and will raise their bodies at His coming again.

We have the joy of reunion (1 Thess. 4:14). The empty grave tells us that all the graves of our dead in Christ will likewise be emptied, and that our loved ones will be given back to us (1 Thess. 4:16, 17).

We are to have the joy of seeing the Lord Jesus crowned (Heb. 2:9). The slain Lamb will be in the midst of the throne. Ours is the prospect of seeing Jesus "crowned with glory and honour." The scepter of universal dominion is to rest in the pierced hand of Him who opened the sealed tomb and came forth to live for evermore.

God grant, that as the joy bells of Easter peal forth their melody again, our own hearts will respond with that consecrated living and surrendered service which are pleasing to Him who is the "resurrection and the life."

OKLAHOMA CITY, OKLA.

VIII. Recent Attacks of Russia on Christ and the Bible

Do they set the stage for the greatest battle for the Christian faith this world has ever seen?

By WILBUR M. SMITH, D.D.

IN THIS article I would like to call attention to some of the more recent statements, concerning the Bible and especially the Lord Jesus Christ, appearing in Russian literature, that, as far as I know, have never appeared in the English language before. This material was translated for me, professionally, at Yale University, where there is at the present time a distinguished department of Russian literature and history. Before considering these recent statements, it will be to our advantage to go back a century, to the beginning of this diabolical antagonism to Christ and the Christian faith.

The repudiation of Christianity, and all that is involved in it, on the part of Karl Marx, roots from the work of Feuerbach's "Essence of Christianity." Marx exclaimed, "Who has annihilated the war of the gods, which the philosophers alone knew? Feuerbach! Who has put man in place of the old lumber and in place of the infinite consciousness as well? Feuerbach, and no one else!" It was Feuerbach who said, "I have shown that Christianity has in fact long vanished, not only from the reason, but from the life of mankind."

In 1848, Marx and Engels issued their famous "Manifesto of the Communist Party," one of the most significant documents of modern times. In the midst of this document is the famous condemnation of all religious beliefs, reading as follows:

"When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed, in the 18th century, to rationalist ideas, feudal society fought its deathbattle with the then revolutionary *bourgeoisie*. The ideas of religious liberty and freedom of conscience, merely gave expression to the sway of free competition within the domain of knowledge. 'Undoubtedly,' it will be said, 'religious, moral, philosophical, and juridical ideas have been modified in the course of historical development. But religion, morality, philosophy, political science, and law constantly survived this change. There are, besides, eternal truths, such as freedom, justice, etc., that are common to all states of society. But *Communism abolishes eternal truths, it abolishes all religion, and all morality*, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.'"

The provisions of Russian law of April 8, 1929, supplemented by certain articles in "The Criminal Code," published in 1938, revealed the official attitude of Soviet Russia to Christianity. The program of the official Soviet Party, published in 1932, Article 13, reads as follows:

"With regard to religion, the Communist Party of the Soviet Union does not confine itself to the already decreed separation of church and state and of school and church, i.e., measures advocated in the programs of bourgeois democracy, which the latter has nowhere consistently carried out to the end owing to the diverse and actual ties which bind capital with religious propaganda. The Communist Party of the Soviet Union is guided by the conviction that only conscious and deliberate planning of all the social and economic activities of the masses will cause religious prejudices to die out. The Party strives for the complete dissolution of the ties between the exploiting classes and the organizations of religious propaganda; facilitates the real emancipation of the working masses from religious prejudices, and organizes the widest possible scientific educational and antireligious propaganda. At the same time it is necessary carefully to avoid giving offense to the religious sentiments of believers, which only leads to the strengthening of religious fanaticism."

I would now like to turn to the "Great Soviet Encyclopedia" (second edition, published in Moscow in 1950), to the article "Bible," appearing in Vol. 5. One is astonished to find here such sweeping statements that practically every historical scholar of the Western world would repudiate. Thus, for example, "Both Moses and Jesus are mythological characters." "Marxian criticism throws away the fairy tales of the supernatural origin and sanctity of that book." And, here is something that I did not know that any man claiming to be a scholar would dare to say today, whatever his attitude to Jesus Christ, that the most ancient Christian work preserved to us is the Revelation of Saint John! And, that "the New Testament part of the Bible was composed in the second century of our era."

It is, however, in the article, "Jesus Christ," appearing in Vol. 27, of this important Encyclopedia (Moscow, 1933), that we really discover what Soviet Russia is believing, today, concerning the Lord Jesus:

"Jesus Christ—a personality completely unhistorical, a product of religious ideology, having been contrived on the basis of the particular social structure of the Roman Empire in the first century of the Christian era."

"Another indication of the nonhistoricity of Jesus Christ lies in the fact that in the ancient Christian literature as produced, even that which was canonized, no mention is made of Him as a real person, but everywhere He is described only as a religiously-fantastical, super-human, divine creature."

"The particularized description (complete with every kind of detail) of the imaginary earthly life and activity of Jesus Christ is given in the so-called Gospels, edited ca. the middle of the 2nd century (A.D.). However, these works are full of every kind of contradiction, historigraphical and geographical nonsense, and fantastic details; and are written in large part on the basis of Old Testament places and figures. As such the Gospels do not deserve to be trusted and not one of their notices of Jesus Christ as a real man and historical person is above criticism."

"The stories of the trial and execution of Jesus Christ are replete with nonsense and contradictions. His arrest on Easter night by armed servants of Jewish archpriests is not connected with religious prohibition for the Jews against carrying on 'secular' activities, and more than that against carrying arms at the time of religious holidays. His trial at night in the private home of the archpriest, with condemnation to crucifixion for calling Himself the son of god, with false witnesses and no defenders, is not possible historically and juridically and is totally false and an invention. A Jewish trial could be held only in the daytime, on a working day, obligatorily in a special chamber next to the temple at Jerusalem with the obligatory presence of defenders, while the Romans had taken from the Jews the right of condemning to death by capital punishment."

"The mass transition to Christianity of the pagans in connection with the growth and deepening of the social crisis of the Roman Empire, the breaking off of Christianity from Judaic religion and its change into an independent, international religion, Christian agitation and propaganda amongst the Jews and pagans, the class struggle among the Christians, the need for unification of Christian dogma, cults and mythology and for their need for sanctification, explanation of the name and authority of the legendary Jesus Christ, the claims of the wealthy episcopate for the same sanctification for their position and power inside of the Christian church, and a series of other reasons led to the result that, since the second century, began the historicity of Jesus Christ, and there came to be first developed His biography in the Gospels, wherein He came to be described in the form of a reformer and religious historical person, as if He lived in the first half of the first century, in Palestine, among the Jewish peoples."

"On the strength of the social condi-

tions in the Roman Empire there was produced, pooled together, and promoted that coalesced figure of the fantastical Jesus Christ, in the social role He was called upon to play in the social conditions of that contemporary slave-owning regime and further—on all of these fundamental chief historical questions the bourgeois mythological school did not give correct answers and was not in a position to give them."

One of the most tragic aspects of this article, extending to about five-thousand words, is the fact that many of the books, referred to, in an extensive consideration of the relevant literature, were written by destructive critics in the theological seminaries of Germany and America, while many more were written by non-Russian scholars. But the list also contains a vast number of works written by Russian historians since the revolution. In fact, the writer says, "In the course of fifteen years there came out of the October revolution a complete range of scientific and popular works on the origin of Christianity, in which was collected the furthest development of the mythological school."

What appears in this encyclopedia is what is now generally believed and taught in all of the universities of Russia, and increasingly so in the high schools and universities of all those countries under the present dominion of Soviet Russia, which, including China and the satellites of Europe, must embrace not less than eight hundred million people! In Eastern Germany, the textbook for ancient history in the high schools is "The History of Antiquity," by Prof. A. V. Mishulin. Fifty-five thousand copies of this book were ordered for the teachers of Eastern Germany for the fall of 1950 alone.

My own opinion is, and I am sure every serious Christian will agree with me, that this day-by-day insistence, in grammar school, high school, and university, in textbooks, in historical works, in encyclopedias, that Jesus never lived, that the Bible is a book of myths, hammered into the minds of millions of people with the psychological skill and pedagogical subtlety in which Communism is so skillful, is the setting of the stage for the greatest battle for the Christian faith that this world has ever seen, a preparing for that day to which our Lord referred when He said, "When the Son of man cometh, shall he find [the] faith on the earth?" (Luke 18:8.) It is time the Christian church begins to seriously and adequately arm herself for this titanic struggle.

(To be continued)

VIII. Our Omnipotent God

He is able to keep you from falling

By T. STANLEY SOLTAU, D.D.

With this concluding article in the series on "Our Omnipotent God," by Dr. Soltau, comes word that the entire series of eight articles are being reprinted in booklet form and may be ordered at 25 cents a copy from the First Evangelical Church, 2693 Union Ave., Memphis, Tenn. Please order directly from the church, and not from THE SUNDAY SCHOOL TIMES *or from the Times Book Service.*

THIS is the closing chapter in this series which deals with the great things that our omnipotent God is able and is ready to do for anyone who truly has accepted Jesus Christ as Saviour and Lord. It is with the very earnest hope that as we have thought over these great realities together in these articles, they have been not only a source of encouragement and comfort to you, but that you have taken the time to look up these facts and promises in your own Bibles and then to claim them for yourselves, and that you have thereby made them a part of your own Christian experience. It is so easy to talk and to think about these spiritual facts and to treat them as interesting and fascinating intellectual problems or ideals, and yet, at the same time, to make no real effort by faith to lay hold of them and realize their practical application and fulfillment in our daily lives.

The verse that I am bringing to you at this time sets forth a wonderful truth to those who otherwise might easily feel discouraged. Here it is:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." It is the last verse in the little Epistle of Jude, one of the shortest books in the New Testament. This little Letter is one containing great contrasts. It begins with an earnest exhortation to his fellow Christians to "earnestly contend for the faith which was once delivered unto the saints" (v. 3). This was given in view of the grave danger, because of men who had come into the church and were teaching false doctrines. They were men of terribly corrupt lives themselves, and who had lost all sense of reverence and of responsibility. Their chief concern was their own personal advantage and position. They were utterly indifferent and callous to the spiritual welfare and development of those to whom they pretended to minister. It was a situation well calculated to arouse deep anxiety, if not despair, in the hearts of all who were aware of it.

Against this somber background of the grave danger of the false teaching of these wicked men, Jude declares the duties and responsibilities of those who truly possessed the Holy Spirit in their hearts. These responsibilities include the building up of themselves in their most holy faith, praying in the Spirit and keeping themselves in the love of God, while they looked forward to the glorious return of the Lord to bring to a consummation that which He had already begun in their hearts (vs. 20, 21). Their responsibilities, however, did not end with the proper care of their own spiritual lives; they were also urged to be mindful of those who had as yet not experienced the saving power of Jesus Christ and these they were to endeavor to save, snatching them from the just judgments of God upon their sins and leading them to accept His gracious offer of pardon and of salvation (vs. 22, 23).

The words of our verse at this time form the closing benediction, or ascription, of praise and glory to God with which the Letter ends. It is very evident, however, that, as Jude wrote them, he had in mind the contents of his Letter and they formed not only a beautiful expression of glory to God, but they also formed a magnificent basis of confidence and assurance for those to whom the Letter was addressed and who were living in such perilous times.

What was true for them in that day is, of course, equally true for us today. "Unto him that is able to guard you from stumbling." It was so easy then, as it is now, for believers to trip and to fall because of the stumbling blocks cast in their way by false but specious teachings, which, under one pretense or another, seek to weaken, if not to deny outright, some of the cardinal doctrines of the historic faith of the church. A man is most apt to stumble when he is unable to discern his way, either because of poor eyesight or because of poor light. In either condition, it is very necessary that he keep all his senses alert and make every effort to discern his path and to see where he is putting his feet. It is a source of tremendous assurance to us to know that there is One on whom we can depend and to whom we can look, knowing that He is able to keep us from falling. Even though we may at times stumble because of lack of faith or lack of discernment, when such is the case He is ready to grant us the support and directions needed to regain our balance and to find secure footing, so that we can continue our walk in faith and in obedience to Him.

He is able to keep us from falling—

that is the promise of His protective care in our daily life and progress; it is the promise of His presence, the experience and the enjoyment of which is available at all times to every true child of His who is humble and sincere in making as the main purpose of his life the fulfillment of God's will for him. This is a promise for the day-by-day walk in faith, which is the duty and the privilege of every true Christian.

The second sentence of the description of the Lord in this ascription of praise to Him sets Him forth as the One who is able "to present you faultless before the presence of his glory with exceeding joy." In those words Jude is looking forward in faith to the end of the Christian walk and to the glorious goal that he and every true believer is to reach some day. It is the goal of all Christian living and aspiration, and, moreover, it is one of such glory and blessing that were it held out to us in any place other than the Word of God, all hope of our ever reaching it would have long since passed away. I want you to notice carefully what is said in this short sentence concerning the goal itself, the experience of the believer in reaching it, and the way in which it is to be attained.

The goal itself—"faultless before the presence of his glory." That is the state of perfect righteousness, which, even when exposed to the full and dazzling blaze of the glory of the presence of the Lord Himself, shall reveal no blemishes or imperfections, but shall reflect back in all its brilliance and beauty the glorious perfection and grace of the divine Person of the eternal Son of God. One day, every human being that has ever been born is going to stand in the presence of his divine Creator. One of the most solemn words in all Scripture is that found in the Book of the Old Testament prophet, Amos. Having recounted the terrible national sins of Israel and Israel's continued refusal to repent of their wickedness, the prophet realizing the utter hopelessness of the situation, solemnly adjures his people, "Prepare to meet thy God." The meeting of which Amos was then speaking was one in which just condemnation on a stubborn and rebellious people was all that they could expect and would inevitably receive. The meeting, however, to which Jude refers, in the words of which we are thinking at this time, is of the opposite kind. Here is the promise held out to all who truly believe on Jesus Christ as Son and Lord, the glorious anticipation of being presented by the eternal Son of God to His Father. When so presented, it will be as those in whom the redeeming work which was begun on the cross at Calvary has been brought to its perfect consummation. Every vestige of the presence and of the stain of sin will have been removed from body, soul, and spirit, and the perfection of the holiness and the glory of the divine Son of God will be manifested in its wondrous beauty in the person of each one of those who shall have been transformed into His image. As a result, even in the presence of God Himself, no blemish or fault can be found in them and they will have become fitted and equipped to dwell forever with Him in the glory. This is the sure and certain Christian hope—it is sure and certain, however, only because of the omnipotent power of Him who is able to bring it to pass and because of His infinite love and grace, which opened the way for it through His atoning death on the cross for sinners like you and me.

Our Father who art in Heaven, again we praise Thee for Thine omnipotence and for the gracious way in which Thou dost use it on our behalf. Keep us from falling, we beseech Thee, even as Thou hast promised, and enable us to live in the sure light of our presentation to Thee in the glorious perfection of Thy Son Christ Jesus, in whose name we ask it, Amen.

MEMPHIS.

The Christian Fellowship Tour Westward to Alaska

WHEN the middle of July comes for the members of the Christian Fellowship Tour, they will be looking forward with keen anticipation to embarking on the cruise ship *Chilcotin*, engaged exclusively for the party. Already many interesting events will have taken place since leaving Chicago on July 14. Two and a half days will have been spent in Yellowstone National Park, with overnight stops at Canyon Hotel and Old Faithful Inn. The party will have entered the Park through the northeast gate, after a thrilling bus trip over the Red Lodge High Road, traveling on the crest of the Montana Rockies.

The sleepers will have been boarded on Friday night, July 18, and the next morning finds the party at one of the most picturesque cities of the West, Helena, capital of Montana. Busses take the travelers to Placer Hotel in "Last Chance Gulch" for breakfast. The Northern Pacific Railway has arranged to have Montana's Governor John Bonner greet the party; and a tour of the state capital will add interest to the time spent in Helena. Lunch that day will be served at Frontier Town, right on top of the Continental Divide, in the main range of the Rockies. The party now proceeds by train through the Rockies, with majestic views unfolding before the travelers as the train weaves its way between the mountains and through tunnels.

One of the fine provisions of the Christian Fellowship Tour is the arrangement made for a quiet Lord's Day. Sunday, July 20, will find the party comfortably situated in the New Washington Hotel, Seattle, with no scheduled program, and the opportunity for each one to attend a worship service of his own choice and to visit friends. Seattle is Washington's chief city, situated on Puget Sound, in surroundings of great natural beauty. Off in the distance can be seen the jagged Olympic Mountain Range, and in another direction the Cascade Range, across Lake Washington, which also borders the city. Seattle is the leading commercial, industrial, and financial center of the Pacific Northwest.

After a day of leisure, on Monday, July 21, the party will take a 160-mile sight-seeing trip by bus around the city, and through western Washington, traveling along Puget Sound to Everett, then Mt. Vernon, Bellingham, and through Sam Hill State Park into Vancouver, B. C., for dinner at the Hotel Georgia. At about 8 p.m. the party will board the steamer *Chilcotin*, where each passenger will have a comfortable, outside stateroom. Soon the lines are cast off, and the ship steams out into the smooth Inside Passage, heading for Alaska. The ship is the party's home for ten days, and each day will bring new experiences and many new and lasting friendships. Often the *Chilcotin* will leave the main channel, taking the party to remote inlets and bays amid scenes of outstanding beauty and grandeur. It is an unforgettable experience to spend ten days aboard this comfortable ship, with every convenience and excellent food, with Christian companions, and continually surrounded by wild and magnificent mountain country.

The *Chilcotin* will call at Prince Rupert, Ketchikan, Juneau, Skagway, Sitka, Butedale, and Ocean Falls—all ports along the Inland Waters.

Mr. Harry J. Jaeger, Executive Vice-President and Secretary of The Sunday School Times Company, will accompany the party throughout the entire journey. He will be glad to send an illustrated Alaska Cruise folder to any who are interested. Just write to him at The Sunday School Times, 325 N. 13th St., Philadelphia 5.

Two Requests for Prayer

(*Continued from second page*)

authority—in Washington, state capitals, and the armed forces—who believe the Bible and trust God. Some Congressmen have been supporting Billy Graham's campaign in Washington, and many Army officers have listened eagerly to him in the Pentagon. One Christian man in a high place is Major General William K. Harrison, deputy commander, under General Van Fleet, of the Eighth Army in Korea. He does look to God continually for wisdom, and surely he needs our prayers.

Numerous articles in THE SUNDAY SCHOOL TIMES during the past year or two have called attention to the need for prayer for our nation, but the Editors are glad to do so again.

International Uniform Lesson

LESSON 2. APRIL 13. THOMAS AND THE RISEN LORD (Easter)

John 11:14-16; 14:1-6; 20:24-29; printed text, same

Golden Text.—Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—John 20:29

KING JAMES VERSION

John 11:14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Chap. 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it *were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Chap. 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

THOMAS was a twin, as his Greek name, Didymus, signifies (John 11:16; 20:24; 21:2). It would be interesting to know something about the other twin. Were they identical twins? We should hope not, for two such morose fellows in one house would have made things rather funereal. On the other hand, two men of such complete loyalty and devotion as Thomas would have been a boon to any cause.

Apart from the lists of the apostles given in the Synoptic Gospels, John is the only one who introduces Thomas into the Gospel record. He does this four times—in the three passages of our lesson, and in the fishing scene of chapter twenty-one. Thomas again appears in the first chapter of Acts as one of the apostles continuing in prayer in the upper room in Jerusalem after the ascension of our Lord. Thereafter he has no more mention in the New Testament, but tradition tells us that he evangelized India and Parthia. There are two accounts of his death: one that he died in Edessa, and the other that he was martyred in India. The Thomas Christians (The Syrian Church of Malagala) on the Malabar coast of India claim to be descendants of the converts of Thomas.

Dr. J. D. Jones of Bournemouth, England, has given us a fine study of the apostles in his book, "The Glorious Company of the Apostles" (out of print), containing an excellent sketch of Thomas.

Verse by Verse

John 11:14.—"*Lazarus is dead.*" Jesus had received word from Mary and Martha of Bethany two days earlier that their brother was sick (v. 3). Now, knowing intuitively that Lazarus had died, He proposes to go thither.

Verse 15.—"*And I am glad . . . to the intent ye may believe.*" His delay was not due to negligence or fear (see vs. 5, 6), but with purpose to give a bigger blessing both to His friends in Bethany and to His disciples, increasing their faith. Compare Isaiah 30:18.

Verse 16.—"*Let us also go, that we may die with him.*" Here Thomas's pessimism and devotion both appear. The others were afraid of what *might happen* (v. 8), but Thomas was sure it *would* happen. Nevertheless, his loyalty to Christ did not waver. It was a kind of desperate devotion.

Chap. 14:1.—"*Let not your heart be troubled . . . believe . . . believe.*" Faith is the effectual answer to anxiety and care—not a nebulous faith in a divine Providence, but a faith in God *as He is revealed in the Lord Jesus.* See also in chapter 17:3 how Jesus couples and identifies Himself with God as the object of faith and the source of life.

Verse 2.—"*Many mansions. . . . I go to prepare a place for you.*" For "mansions" read "dwelling places," with the thought of permanency rather than of luxury. They are in the "Father's house." See Psalm 23:6. Jesus assures His disciples that their hopes of being with Him in glory will not be disappointed, but they will be realized in a way very different from their expectations. His going was to fulfill their hopes, not to dash them to the ground.

Verse 3.—"*I will come again, and receive you unto myself.*" This can refer only to His second coming, not to His appearing to them after His resurrection, which did not fulfill the last clause. See 1 Thessalonians 4:16, 17.

Verse 4.—"*And whither I go ye know, and the way ye know.*" Read, "And whither I go, ye know the way." He has just told them that He is going to the Father's house to prepare a place for them, and He has previously told them that He must go by way of the cross (Matt. 16:21; 17:22, 23).

Verse 5.—"*Thomas . . . Lord, we know not . . . and how can we know . . .?*" This skeleton of the sentence reveals the melancholy of Thomas. Christ's talk about the cross one time, and now about the Father's house, only confused him. It was all mystery, and he despaired of any light.

Verse 6.—"*I am the way, the truth, and the life.*" Instead of answering the immediate question, our Lord turned the language into another channel. He is the "way" to the Father (see the rest of the verse), the "truth" of the Father (v. 9), and the "life" from the Father (chap. 17:3).

Chap. 20:24.—"*Thomas . . . was not with them when Jesus came.*" Probably he was nursing his grief alone.

Verse 25.—"*We have seen the Lord*

. . . *I will not believe.*" He would accept only the testimony of his senses —a dangerous position, for there is much beyond our senses, and our senses can deceive us. So Thomas had another week of misery.

Verse 26.—*"Then came Jesus . . . and said, Peace be unto you"*—a week later, and happily Thomas was present. That "Peace" was specially addressed to Thomas's disturbed, raging heart.

Verse 27.—*"Reach higher thy finger . . . and be not faithless, but believing."* Jesus offered him the evidence he demanded, but as the Lord echoed his own words, Thomas felt meaner and meaner, till his heart broke, and the fountains of the great deep were broken up.

Verse 28.—*"My Lord and my God."* That was his emancipation from himself. His melancholy dropped off in an ecstasy of confession and adoration.

Verse 29.—*"Blessed are they that have not seen, and yet have believed."* See Hebrews 11:1. The world's adage, "Seeing is believing," has no place in the Kingdom of God. The reverse is true —believing is seeing.

The Heart of the Lesson

When Thomas spoke, he spoke from the depths—not the depths of intellectual sagacity, but the depths of melancholy, for that is where he lived. At the same time, he never spoke without betraying a deep, stern loyalty to Jesus and a heart-hunger for Him. There is hope for that man. Some day that man will emerge from the clouds into a blaze of sunshine.

The Lord called for a return to Judaea on the death of Lazarus. The disciples, remembering the threatening of the Jews on their previous visit (John 10: 31), were fearful for their Master's safety (chap. 11:8). Thomas was not only fearful, but quite certain that another visit to the vicinity of Jerusalem would mean death, not only for Jesus, but for them also who were known as His intimate associates. But let this be said for Thomas: he did not allow his pessimism to turn him back from following the Lord. He was quite prepared to die with Him, and called on the others to share the same fate. It was gloomy encouragement, but it was the best that gloomy Thomas could give.

Now we are with Jesus and the Eleven in the upper room, and the Saviour is comforting the hearts of His disciples with a picture of what lies beyond—the Father's house, the preparation of the dwelling places, His coming again for His own. But the way to all that is the cross, of which He has told them often. So now by way of reminder He adds, "And whither I go ye know, and the way ye know." That is too much for gloomy Thomas. He breaks his accustomed silence with: "Why, we don't even know where you are going, so how can we know the way?" We don't know, and we can't know! There is the agnosticism of melancholy. But underneath it all is this: How I wish I did know both where you are going and the way by which you go, for even if it were through death and hell, I'd go with you! Yes, there is an echo of chapter 11:16 even in this so agnostic utterance.

The day of the Resurrection has come, but Thomas is nursing his melancholy grief alone, and shares in none of the jubilation. He is afraid to believe the reports of his fellow disciples. What if they should turn out false? The disappointment would be more crushing than ever. So he chooses to live with his present grief rather than risk a momentary joy of faith only to be plunged deeper still. But all that, "I will not believe," is not true unbelief. It is the unbelief of one who wants to believe, but whose melancholy spirit finds it hard to believe what is joyful. But Jesus dead is still to Him the dearest of all.

Then comes the day. He meets the risen, living Lord, and in the presence of this mighty conqueror of death Thomas is delivered from himself. Not only unbelief vanishes, but the clouds lift, and a new, radiant man, shed of all his pessimism and bounding with "joy unspeakable and full of glory," cries out, "My Lord and my God." A meeting with the living Lord is the cure for our heaviness.

Outline of the Lesson

1. Melancholy devotion (John 11:16).
2. Melancholy agnosticism (chap. 14:5).
3. Melancholy unbelief (chap. 20:25).
4. The end of melancholia (v. 28).

Topics for Development

Honest Doubters. Tennyson rather glorified doubt when he wrote:

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

But when is doubt honest? Certainly not when it is flippant, when it is superior, when it is cynical, when it is boasting, when it is loud-mouthed. When a man's doubts burden him, oppress him, scourge him, and make him cry out for light, we shall believe that they are honest doubts. So it was with Thomas. He has been called Doubting Thomas, but Thomas's doubts were not the ultimate thing about him. The great thing about him was that he loved the Lord, and the day came when doubt vanished in the presence of the living Saviour. And such a vision will come to every *honest* doubter, for every honest doubter is an honest seeker, and "he that seeketh findeth."

Opposites. The apostles present a great variety of temperaments. Can you think of more complete opposites than Peter and Thomas? Peter could never be kept down for long. His optimism quickly asserted itself. But Thomas lived largely in Mourners' Row. He habitually expected the worst, and the vein of pessimism ran through his speech. See how the Lord takes men of all shades of temperament, and makes them great confessors. Peter, as we should expect, blurted out his hearty, daring confession early (Matt. 16:16), but the confession of Thomas, given later, and bursting through the barrier of his melancholy soul, was like the emancipation of a long-imprisoned spirit (John 20:28). We must never despair of any temperament. Christ will mold them all into vessels of beauty and glory.

Personal Applications

Rose-colored glasses and smoked glasses both pervert the scene. Heaven's eyesalve is better than either (Rev. 3: 18).

It is better to die with Jesus than to live without Him (John 11:16).

Whatever comes, keep believing (chap. 14:1).

Confessing ignorance is a step to knowledge, but agnosticism closes the door to knowledge (v. 5).

Forsaking the assembly means missing many a meeting with Jesus (chap. 20: 24).

Don't ask for proofs of which you will be ashamed when you see Him (v. 25).

Some day you will call Him Lord. Why not now? See Philippians 2:10; John 20:28.

Last Week's Lesson

1. (14). April 6.—A Fellowship of Many Followers. John 15:1-9; Romans 16:1-27; Philippians 2:12-17; Colossians 4:7-18

Next Week's Lesson

3. April 20.—Jesus and the Law. Matthew 5:17-20; Mark 10:17-22; Luke 16:16, 17; John 1:17

Questions for Teacher and Class

By J. C. Macaulay, D.D.

HOW do we know that Thomas was a twin?

2. How often does John introduce Thomas into the narrative of his Gospel?

3. How many incidents are related concerning Christ in the home of Martha and Mary?

4. Why was Jesus in Perea when He received word of the sickness of Lazarus?

5. What did it cost Jesus to raise Lazarus from the dead?

6. What two traits of Thomas's character are manifested in his statement in chapter 11:16?

7. What did Jesus mean by "the way" in John 14:4?

8. What did He mean by "the way" in verse 6?

9. What is the evangelical basis of belief?

10. What evidences of Thomas's apostolic labors remain to this day?

(Answers on page 283)

Golden Text

John 20:29.—*"Because thou hast seen me, thou hast believed."* Evangelical believing comes by *hearing*, not by *seeing* (Rom. 10:14, 17). No wonder the Lord rebuked Thomas. If he went to India as tradition claims, every convert who believed without seeing must have been a fresh rebuke to him. We who preach the Gospel ought ourselves to be great believers.

WHEATON, ILL.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"Look, Ye Saints, the Sight Is Glorious"
"The Head That Once Was Crowned With Thorns"
"I Serve a Risen Saviour"

A Prayer Before the Lesson.—Our loving Heavenly Father, we rejoice today in Thy work in raising from the dead our Lord Jesus, and in all the blessings we enjoy because He died and rose again. We praise Thee for sins forgiven, for a new heart, for life everlasting with Thee, all through the saving work of Jesus Christ. Bless all Thy people this day in their worship, study, witness, and service. Open our eyes here to behold wondrous things out of Thy Word. Deepen our trust, strengthen our love to Thee, guide us each day into the good with which we may best serve Thee and others. In our homes, may we forget ourselves in thought of others. Everywhere, help us to live cleanly, honestly, reverently. Forgive all our sin and shortcoming, and make us both willing and strong to do Thy will. For sick, sorrowing, and suffering folk everywhere, we pray that Thy mercies may abound toward them. Bless the going forth of Thy Gospel in every land, and may Christ soon be known and served in all the earth. Hear us for His dear sake. Amen.

After the Lesson.—Today's Golden Text contains the last of our Lord's beatitudes, and it takes us in. "Because thou hast seen me," He said to Thomas, "thou hast believed," and then, looking forward through the Christian centuries, He added, "Blessed are they that have not seen, and yet have believed." This assures us that it is just as possible for us to be sure Christ arose as it was for Thomas and the others who saw Him risen. They saw Him alive again, but we see the results of His living again.

We see the Christian Church and her great influence for good. But there would have been no Christian Church had Christ not risen. Everything shows the Church began as a group of people who had seen the risen Lord. That is what drew them together, and they just had to tell what they had seen and heard. Then think of the New Testament. It is here because Christ arose. It just throbs with the wonder of a resurrected Saviour. Without His resurrection there would have been no such victory to proclaim, and the New Testament would not have been written. Neither would we be keeping the first day of the week as our day of rest and worship. The first Christians were Jews whose rest day was Saturday, and there is no way of explaining how the Christian day of rest became Sunday, unless Christ really arose on that day and so made it the appropriate day of the week for Christian worship.

So we may be as certain as Thomas that Christ arose, for we see the grand results of His rising. And, better still, we can know Him ourselves, have Him living in our own hearts and lives, prove Him as our personal, powerful Saviour and friend. Then are we blessed indeed. A Christian missionary whose wife died soon after their second child was born, cabled to loved ones at home: "Darling C— died, baby well, Christ is risen." Victory like that is part of the blessing we know who have not seen, and yet have believed.

VANCOUVER, B. C., CAN.

THE CHRISTIAN CHURCH SCRIPTURES REST DAY
PREREQUIRE A RISEN CHRIST

The Busy Men's Corner

By Tom M. Olson

"Then said Jesus unto them plainly, Lazarus is dead" (John 11:14).—Our Lord's plain statement, "Lazarus is dead," blasts into nothingness the philosophy which says, "There is no death." The infallible Word says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). But the Lord Jesus took part of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

"Then said Thomas, . . . Let us also go, that we may die with him" (John 11:16).—Thomas is generally known as

The Rev. J. Emerson Russell, staff cartoonist for The Sunday School Times, and Baptist minister and Bible expositor, is now available for Bible conferences in evangelical churches. He may be addressed at 945 Burton Ave., Cincinnati 29.

"Doubting Thomas." The average Christian seems to have completely forgotten this expression of devotion from the lips of Thomas. This should teach us that regardless of how devoted we may be to the Lord—even to the point of being willing to die for Him—if we express a doubt to our fellow men, we may henceforth be remembered as doubting Thomases instead of devoted Thomases. It is only fair to give Thomas credit for his fearless devotion to Christ.

The following prayer was found in the desk of a schoolboy after his death: "O God! give me courage to fear none but Thee."

When John Knox was buried in Edinburgh, someone exclaimed, "There lies one who never feared the face of man."

"Ye believe in God, believe also in me" (John 14:1).—It began to dawn on the disciples—Thomas among them—that they were to lose the physical presence of the Lord Jesus, and they were saddened. The Lord, at this point, reminds them that although God was invisible to them, He had ever been real to them. He was their object of faith. Now, though the Lord Jesus was soon to become invisible to them, He exhorts them to believe in Him as they did in God. He would be "a living, bright reality," as an object of faith. The Apostle Peter afterward grasped the significance of the Lord's words, for he wrote to the scattered strangers, "Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Little Johnny was leaning against the fence of his front garden. His hands were tensed as he held a homemade spool with heavy string wound on it. A gentleman strolled by and casually asked, "What are you doing, Son?" "Flying a kite," was the reply. The man looked up at the sky and asked, "Where is it?" "Up there," the boy nodded. "But I can't see your kite," said the man. "Maybe you can't see it, but I sure can feel it pull," said the boy emphatically. Although we cannot see our Lord with our literal eyes, we see Him by faith and feel the pull of His present session at the right hand of the Majesty on high!

"I will come again, and receive you unto myself" (John 14:3).—Here is the Lord's own promise of a second advent. He is not referring to the death of a believer, nor to the descent of the Holy Spirit on the Day of Pentecost, for He plainly said, *"I will come again."* More details of His second coming are given us in such passages as 1 Corinthians 15: 51-58; Philippians 3:20, 21, and 1 Thessalonians 4:16-18. The glorious hope of those who constitute the Church is the personal coming of the Lord Jesus to receive His own to be with Him.

O Blessed Hope! Perhaps today—
A moment more, and then—away!
Caught up in clouds to be with Him,
Beyond the reach of conflicts grim,
Of disappointments, pain, and tears.
O Blessed Hope! The rapture nears!
Today, Perhaps! We hail the dawn
Of Heaven's glad, eternal morn;
Above earth's turmoil, strife, and fear,
Christ's "Lo I come!" His children hear.
All things declare the time's at hand.
God's schedule will mature as planned.
—*Annie Lind-Woodworth.*

"Be not faithless, but believing" (John 20:27).—When the risen Lord gave Thomas the opportunity of thrusting his hand into His riven side, Thomas was convinced of His bodily resurrection, and exclaimed, "My Lord and my God." The Resurrection convinced "Doubting" Thomas of the Lordship and deity of Jesus Christ.

Dr. J. R. Miller said: "If you lay imprisoned in some great fortress, and one who loved you went forth to try to rescue you, and fell and died fighting, you would cherish the memory of your friend's valiant effort on your behalf, but you would still remain in chains, undelivered. So it would have been with those whom Christ came to save, if He had not risen; those for whom He gave His life would have been undelivered. But Christ has conquered death and holds the keys of the grave."

Before Columbus discovered the new world, the coat of arms of Spain bore the motto: "Ne Plus Ultra"—"There is nothing beyond." The three-mile limit of their shore line was the utmost horizon of Spaniards. With his discoveries, the "Ne" was dropped, and the motto then read: "Plus Ultra"—"There is More Beyond."

Before the Lord Jesus rose from among the dead, "Ne Plus Ultra" was the motto of the human mind, but since His resurrection, there shines from the portals of death the inspiring words: "Plus Ultra"—*"There is more beyond."*

WAWONA, CALIF.

Say, Fellows,—

Wade C. Smith's Boys' Class

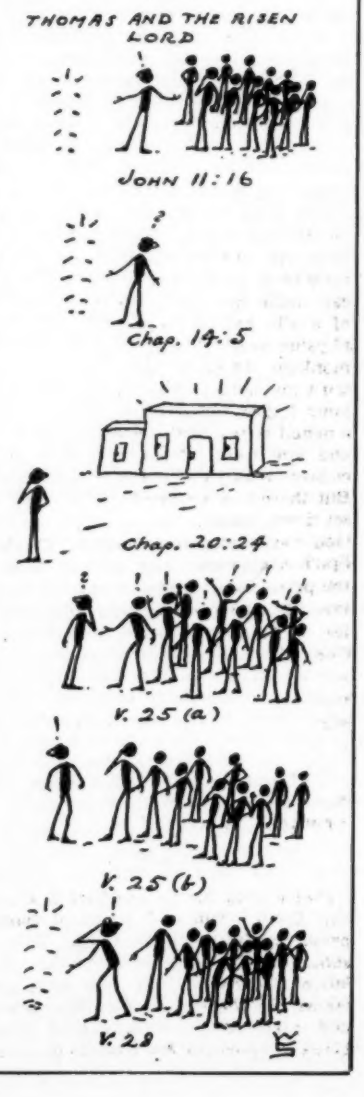
SAY, fellows, Thomas is one of those characters in the Gospel record who come into view very briefly but who furnish a key to most comforting truth. We have no way of learning where he came from or what was his background, except that he had two Greek names, "Thomas, . . . called Didymus," both indicating that he was likely a twin. Matthew, Mark, and Luke simply list him as one of those whom Jesus called to be an apostle, but John gives us a glimpse of two striking characteristics of this otherwise obscure man.

The first is his loyalty to Jesus. On account of the extreme hostility of the Jews (they were about to stone Him), Jesus had crossed into the country east of the Jordan, and not very long afterward received word of Lazarus's sickness. When he announced His intention to go back to Bethany, the home of Lazarus—and his sisters, the disciples remonstrated, reminding Him of the murderous intent of His enemies. It was then that Thomas said, "Let us also go, that we may die with him." That was courageous loyalty.

The other characteristic is one that brought upon this disciple the uncomplimentary nickname of Doubting Thomas. On the evening of the day in which our Lord rose from the dead, the frightened disciples were gathered in a closed room for fear of the Jews, when Jesus suddenly appeared in their midst, saying, "Peace be unto you," showing them His pierced hands and His side where the soldier's spear thrust had left a great gash. "Then were the disciples glad, when they saw the Lord." Thomas was absent at that time, but when they saw him next they said to him, "We have seen the Lord." But Thomas could not

Little Jetts Teach the Lesson

By Wade C. Smith



believe it, and he replied, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

It was just eight days later when the disciples were again in the closed room and Thomas was with them this time, that Jesus again stood in their midst, and, turning to Thomas, said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." Then it was, fellows, that Jesus said the thing that means worlds to you and to me. "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." And that is why I cannot but feel grateful that "Doubting" Thomas gave expression to his doubt (which I think must have been an honest doubt), for it was the key that unlocked that precious truth.

You and I cannot see those nail-pierced hands and spear-thrust side with our physical eyes; but Him, whom having not seen, we can believe and love and serve. It was for this purpose Jesus, as promised, did send the Holy Spirit, when He went back to the Father: sent Him to enable us to see the Lord Jesus Christ even more clearly and more understandingly than the disciples ever saw Him with their physical eyes. I cannot fully trust my physical eyes. A magician can make me see a rabbit coming out of a silk hat. I cannot fully trust my physical ears. A ventriloquist can make monkeys out of my ears. I cannot even trust my sense of touch altogether; cross your fingers, shut your eyes, and place a pencil or pen in the crotch thus formed, and you could almost vow you are in contact with two pencils instead of one. But there is a wonderful little receiving set down inside of me somewhere which God has placed there just so the Holy Spirit may reveal to me beyond all doubt the person, the wondrous beauty, and the love of Jesus Christ my Saviour. There He is, in all reality—hallelujah! "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Fellows, stop, look, listen, and the Holy Spirit will reveal Him unto you.

FONTANA DAM, N. C.

Please pray for the staff of The Sunday School Times in all departments: press, mailing, and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

The Illustration Round Table

Leaflets giving a list of the lessons for 1952 and explaining the conditions upon which illustrations are accepted may be had from the Times for 15 cents a copy. $1 is paid for each illustration accepted, and $2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Readers are asked to limit the total submitted on each lesson to four illustrations.

Killed—But Risen Again.—*Blessed are they that have not seen, and yet have believed* (John 20:29, Golden Text). A gentleman stood before an art store looking at a picture of the crucifixion. A lad approached and gazed also. The gentleman turned to the street arab and said, "Do you know who that is?" "Yes," was the quick reply, "that's our Saviour." Then with a mingled look of pity and surprise that the man did not know, and a desire to enlighten him, he continued, "They killed Him, Mister, Yes, sir; they killed Him!" "Where did you learn this?" the man asked. "At the mission school." The man left the lad looking at the picture. He had not gone a block, "Mister, say, Mister," shouted in a triumphant tone, "I wanted to tell you He rose again! Yes, Mister, He rose again." His message delivered, he smiled, waved his hand, and went his way.—*From the King's Business. Sent by M. H. James, Toronto, Can.*

Heart Cure.—*Let not your heart be troubled: ye believe in God, believe also in me* (John 14:1). It is a serious matter if the heart is diseased. Unbelief is heart disease, so the great Physician prescribes a remedy calculated to go to the seat of the disease. It is FAITH. A person having a tendency to heart disease should be quiet, and not worry or get excited. Full faith in God leads to perfect peace and heartease.—*From H. K. D., in an old devotional calendar. Sent by Mrs. A. E. Janzen, Hillsboro, Kans.*

A Real and Personal Return.—*If I go . . . I will come again* (John 14:3). When I left Australia years ago, I said to my mother, "Mother, if God spares me, I will come back to see you." For years she waited. Had anyone said to her, "Mrs. Talbot, what are you waiting for?" she would have said, "My boy in America is coming back." And suppose this person had said to her, "Coming back? What do you mean? Surely you don't expect a personal, visible, actual coming!" "Yes," she would have replied, "that's the way he is coming." Possibly her friend might have said, "Do you ever get letters from him? Do you ever receive gifts? Well, that is what he meant—he is coming in all these things." My mother would have answered, "Why, that isn't what he meant, for he said that he would come back!" Some years afterward, I did cross the ocean, walked down the gangplank from the steamer, and said, "Mother, here I am!"—*From L. T. Talbot, in the Christian Beacon. Sent by Grace Robinson, Topeka, Kans.*

His First Need.—*I am the way* (John 14:6). At the close of a service, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example." "Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger; "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step—'Who did no sin.' Can you take that step?" "No," he said, looking confused, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an Example, but as a Saviour." And this is every man's need. "All we like sheep have gone astray; we have turned every one to his *own* way."—*From the Evangel. Sent by Mrs. A. J. Levengood, Dayton, Tenn.*

A Scoffer Convinced.—*Except I shall see in his hands the print of the nails* (John 20:25). Smudger Smith was in a Bible class for the troops stationed on the Rock of Gibraltar. He had come, as usual, not to learn, but to get material for mocking imitations back in the barrack room. Unknown to him, four of the genuine learners had decided that at his first interruption they would eject him. As he lounged in his tilted chair his eyes rested idly on an inscription above the mantelpiece. Suddenly he burst out with, "My God, I see it!" The four men began to close in on him. "Oh, I see it! I see it!" he said. "Shut up, Smudger," they began, but he waved them off. They continued to close in —until they saw the tears streaming down his face. It was true! What had he seen? The truth of the text inscribed above the fireplace, "He was wounded for our transgressions . . . with his stripes we are healed." Smudger Smith believed, and became a new man in Christ Jesus. The persecutor became the persecuted. But he was the means of leading many to the Christ he had formerly despised and rejected.—*Heard at the Hailsham annual meeting of the Army Scripture Readers Association. Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng.*

Resting All Your Weight.—*Be not faithless, but believing* (John 20:27). An old countryman decided to indulge in a fifteen-minute flight in an airplane. Just before he stepped into the machine he shook hands with his family and blessed them. He might have been setting out for a flight across the Pole. Up and away he went. Then the plane circled and came down—Grandpa was safe again on the good earth. His family crowded round to welcome him. "And what did you think of it?" they said. "Well, now," replied the hero, "it wasn't half bad. But, mind you, I just sat on the edge of the seat. I never leaned my

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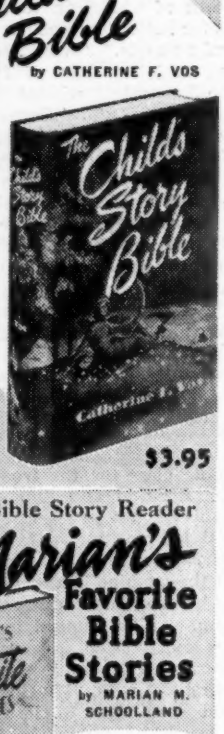

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full weight on it." It's a grand thing, folks, to have a faith that you can lean your full weight on—without any doubts or fears.—*From "The Friendship Book," by Francis Gay. Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng.*

Her Mother's Hands.—*Then saith he to Thomas, Reach hither thy finger, and behold my hands; . . . And Thomas answered and said unto him, My Lord and my God* (John 20:27, 28). The story is told of a little girl whose mother was exceedingly beautiful—all but her hands, which were scarred and shriveled and hideous. Though the child was reticent to speak about them, the time came when she could stifle her curiosity no longer. "Mother," she asked, "why is it that you, with such a beautiful face, have hands that are not pretty at all?" The mother in answer told her how when she was a wee baby in her cradle upstairs, the mother downstairs discovered that the house was on fire. Through fire and smoke she rescued her child; but in running through the flames, covering the baby's face with her hands, her hands had been terribly burned and were like this ever since. "Oh, Mother!" the little girl sobbed, "I have always loved you, especially your face—your eyes and your pretty smile. But now, more than all I love your hands." The one who left Heaven's glory and became flesh for us wears on His compassionate hands the marks of His sacrifice of Himself for our sins. We shall behold those hands, and they will be an eternal reminder of His love—*From Our Hope. Sent by B. M. Dobbin, Richmond, Kans. Prize illustration.*

My Class of Girls

By Vivian D. Gunderson

DOUBTING THOMAS IS CONVINCED

FIRST thing this morning let us hear the papers you girls wrote on the topic, "One Reason I Know That Jesus Really Rose From the Dead."

Carol—"On Easter morning two women went to the place where Jesus was buried. When they got there, they saw an angel. He told them that Jesus was risen from the dead. They looked into the tomb and saw that the grave was empty. And there were the burial clothes neatly folded up. So we know that Jesus was risen."

Susan—"Jesus was raised from the dead. We know this because He appeared many times after He was raised from the dead. One time after His resurrection, Jesus went down to the lake shore. His disciples had been fishing all night and had caught nothing. Jesus told them to cast their nets on the right side of the boat. When they did this, they caught a lot of fish. Then they knew that it was the Lord. Another time after His resurrection, He appeared to five hundred people at once."

Dixie—"Jesus died on the cross so our sins could be forgiven. I know He rose from the dead, through the Bible and through prayer. Since I was saved, I pray to Him every morning and every night. He answers many of my prayers."

Deana—"I know Christ rose from the dead because He has answered so many of my prayers. One of them was that I wanted to go to the Conference at The Firs last summer. I prayed and He answered. I got to go, and I had a good time, too."

Mabel—"I know Jesus rose from the dead because He answers my prayers. He died for me and got me to be saved. He helps me to get to Sunday school every Sunday. I will be His person always. He has helped me to go to The Firs Conference many times. I am glad that Jesus rose again on Easter Sunday."

Every one of you girls wrote a nice paper, and gave a good reason for believing that Jesus rose again. But the man we are going to study about this morning did not know any of the reasons you girls have given.

Carol wrote of the angel who told the women that Jesus was risen, but Thomas had not seen the angel. Susan related some of the appearances of Jesus, but at the time Thomas doubted the Resurrection, Christ had appeared to the disciples only once, and then Thomas was absent.

Dixie, Deana, and Mabel wrote about the answers to prayer they have received through the risen Lord, but when Thomas doubted the Resurrection, he had not yet had any answers to prayer through the risen Lord.

This morning we are going to read three passages in which Thomas is one of the characters, and then we will find out what did convince him that Jesus was risen from the dead. Turn first to John 11:14-16. What do we learn about Thomas from this Scripture? (That he loved the Lord Jesus enough to be willing to die with Him!) Be sure to remember this, girls. When you meet Thomas in Heaven you will not want to

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remind him of the time he doubted Christ's resurrection. It will be much better to say, "I remember that you went back to Bethany with Jesus, even though it meant to *die* with Him." Thomas feared that the Jewish leaders who hated the Lord Jesus would kill Him and His disciples, too. I like Thomas for his love.

Turn now to John 14:5, 6. Here I like Thomas for his frankness and humility. Many people are not humble enough to ask a question when they don't understand. They are afraid of exposing their ignorance. Thomas was not that way. He did not understand, and he said so plainly. Then Jesus gave that wonderful answer that has helped countless other people to find the way to Heaven, too.

Now turn to John 20:24. Thomas was not with the other disciples that first Sunday evening when Jesus appeared to them. I am sure he never got over being sorry that he was not there. Perhaps he was unavoidably absent, but I hardly think so. I think that if he had been too ill to come, the Lord Jesus would have appeared to him personally. Read verse 25. Can you hear the joyful voices of the other disciples as they exclaimed, "We have seen the Lord"? Thomas' face must have been gloomy as he replied. But even though Thomas did doubt, he came to meeting the next Sunday.

Read verses 26 and 27. Who do you suppose told the Lord what Thomas had said? (No one.) It was not necessary that He be told. He knows everything because He is God as well as man. The Lord Jesus invited Thomas to make the test he had prescribed, but I do not believe he needed to do so. When Thomas saw the Saviour's face and heard His voice, he exclaimed, "My Lord and my God!" It did not take long to convince him that Jesus was risen. To see Him and to hear His voice was sufficient.

I am glad that Thomas was convinced of the reality of the Resurrection without any of the proofs you girls presented this morning, for that makes Thomas himself one more proof that Jesus really did rise. He was convinced without the further evidence we have, then how strong our faith should be!

Read verse 29. The Lord Jesus said something about me in this verse. Did He say something about you? What was it? ("Blessed are they that have not seen, and yet have believed.") Thomas loved and believed in Jesus because he had seen Him. We have not seen Him yet, but we love Him and believe in Him, so He says we are among the blessed. No wonder we are happy this glorious Easter morning!

Assignment: Who would like to tell the story of the giving of the Law, next Sunday? You will find the story in Exodus 19, 20, and 32. If you would like to have a flannelgraph, you may borrow some figures from this series of lessons, "From Egypt to Canaan," by Irene Ranney (Mrs. Irene B. Ranney, 975 E. Green St., Pasadena 1, Calif.; manual, 85 cents; cutouts, $2.25).

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
Thomas and the Risen Lord
(John 11:14-16; 20:24-29)

PREPARE footsteps for the poster as before.

Did you know the Lord Jesus had a twin among His followers? You could read John 11:16 and not guess it. But "Thomas" says "twin" in Hebrew, and "Didymus" says "twin" in Greek. So everybody called him Twin, and twin he must have been! The Lord Jesus picked him for one of His special twelve followers (Luke 6:15).

I like the stories about Thomas. He loved the Lord Jesus and was brave. But at the same time he did not always understand the Lord Jesus. There was the time the Lord took His friends out into the country for a while. One day as they were gathered around Him listening, a messenger came running up. As soon as he could get his breath, he said, "Lord, he whom you love is sick." The Lord and the others recognized the messenger as a servant of Lazarus, Mary,

The Risen Lord
SAID
"As my Father hath sent me, even so send I you"
John 20:21

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and Martha, a family where the Lord Jesus often visited. Lazarus was sick! Surely the Lord would hurry right back and make His dear friend well. But He didn't! Two more days He stayed in the country. Next morning He announced, "Let us go back to Judaea again." "Master, they tried to stone You last time. You aren't going there again?" "Our friend Lazarus is dead. Let us go to him." And off the Lord started. Were they going to let Him go alone to danger and possible death? Up started Thomas. "Come on, fellows, let's go with Him to die with Him." You know what wonderful thing the Lord did to the dead Lazarus. And Thomas must have seen it.

Then came the last evening with His friends, the Last Supper. "I am going to leave you for a while, and you cannot come with Me." Peter, like any boy, was full of questions: "Lord, where are You going? Why can't I go with You?" The Lord tried to explain: "In My Father's house are many places to stay. I am going to get a place ready for you. Then I will come and get you so you can be where I am. You know where I am going, and the way to get there." Thomas didn't understand. "Lord, we don't know where You are going. So how can we know the way?" The Lord said to him: "I am the way. No man can get to the Father but by Me." You see, the Lord was going to die on the cross and make the way for them to go to the Father in Heaven. No one could go to Heaven with his sins. But now anyone can come to Him on the cross to have his sins forgiven, then he can go to God as his Father, and when he gets through living in this home on earth, the Lord will take him to the Father's home in Heaven. Isn't that wonderful? But Thomas still did not understand. So when the Lord was killed on the cross, Thomas thought everything was over. He just cried and mourned, and probably did not eat anything.

Three days later, when the other friends told him: "We have seen the Lord! He showed us His hands and feet. It is really He!" Thomas blurted out: "I don't believe it! I'd have to see for myself the mark the nails made in His hands, and feel them." Thomas, don't the others have good eyes? Wouldn't they tell you the truth? Don't you remember about Lazarus? No, Thomas had to see for himself. Did he? (A pupil may tell the story.)

I think the Lord was disappointed in Thomas. "Thomas, you had to see Me to believe. Blessed are those who won't have a chance to see Me, but believe." Does that mean you and me on this Easter Sunday, 1952? Shall we, like Thomas, say, "My Lord and my God," and promise again to love, obey, and follow our living Saviour? "The Lord is risen indeed" (Luke 24:34, Memory Verse). (Close with prayers of consecration.)

ORONO, MAINE.

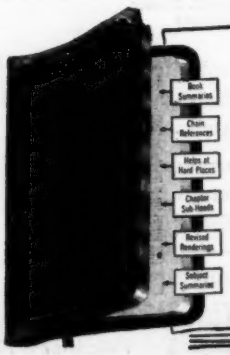
For Primary Teachers

By Ethel S. Low

THIS quarter we are studying ways to reach some of the various types of children. Today our problem child is the one who knows all the answers. You all know him. If you ask a question, his hand is up first, and he shouts the answer before you can stop him. If you ask for a verse, he says it first. If you look up references, he has the place first. He is unusually quick, has a splendid memory, and all sorts of ways of being first and foremost. He is often very much disliked by the other children, which doesn't bother him one bit. The most tragic thing about this type of child is that he goes through Sunday school knowing all the answers, and his heart is never touched. It is all a matter of memory and a desire for attention.

I think of two outstanding cases, both children of Christian mothers, both in good Sunday schools from babyhood to young manhood. Today both are a heartbreak to their mothers. They have no faith in God, no use for church or the Bible, though both professed to believe when young boys, and united with the church. They both drink, have no moral standards, and are unapproachable. When one tries to talk with either, he is met with: "Don't talk religion to me. I know all the answers. I can quote more Scripture than you can."

Don't let one of that type of children



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run away with the honors in class. Very kindly, but firmly, tell him to keep still and give the others a chance. Make more of understanding and believing the Scripture than of just memorizing it. In some cases, it is wise to put this boy in an older class where he will not be the quickest or smartest, where he will not be "out in front." Above all, pray for his salvation.

Today our lesson is about Thomas, so often called Doubting Thomas. I think he may have had no more doubts than some of the others, under the same circumstances.

I like to think about Jesus' going to Bethany at the time of the death of Lazarus. The disciples felt that the Jews might kill Jesus if He went into the Jerusalem country; but Thomas was the one who said, "Come on, let's go along and die with Him." He loved the Lord. After the Resurrection, when Jesus appeared to the disciples, for some reason Thomas was not there; and he would not believe when the others told him Jesus had appeared to them. Perhaps if Peter had not seen Jesus, he would have said the same thing.

How wonderful that Jesus spoke specially to Thomas the next time, and told him to put his finger into the nailprints in those blessed hands! But Thomas didn't need to do that. He fell down in adoration, I'm sure, saying, "My Lord and my God." I like the "blessed" that Jesus gave then, "Blessed are they that have not seen, and yet have believed." He could not have meant the other disciples, for they had all seen Him. I think He must have meant you and me and all the thousands down through the ages who have not seen Him, yet believe in Him.

The children will remember Thomas as one of the twelve disciples who walked with Jesus for three years, as He performed miracles, preached, and taught. But when they saw Jesus die on the cross, their faith failed, for they had not understood that He would rise again. They all had to see the risen Lord to understand that He had risen from the dead, as He had said.

Of course the story today is of the Resurrection. Use any of the symbols that will explain it to the children. I like the lily bulb and the beautiful blossom of the lily. Only as the bulb is put into the ground and dies, can the lily stalk grow up and flower. You can use a potato, or a handful of grain to tell the same story. Only by dying can they live. The potato or grain you leave on the shelf decays, and you throw them away. The ones you plant die, but they spring up in new life, a lovely green potato vine or many blades of wheat or other grain. That's the Resurrection story. By Christ's death and resurrection, He gives us eternal life when we believe in Him. Because He lives, we, too, shall live!

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(The questions are on page 272)

1. His Greek name, Didymus, tells us so.

2. Four times (chaps. 11:16; 14:5; 20:24-28; 21:2).

3. Three (Luke 10:38-42; John 11:1-45; 12:1-8).

4. Because of the hostile attitude of the Jews (John 10:39, 40).

5. His life (chap. 11:47-53).

6. His pessimism and his loyalty.

7. The Cross, which lay between Him and the return to the Father.

8. Himself, as the appointed Saviour and Mediator.

9. Hearing (John 20:29; Rom. 10:14, 17; Heb. 11:1).

10. The Thomas Christians of India (Syrian Church of Malagala).

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(Continued from second page)

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Hurlbut's Story of the Bible. Anniversary Edition. By Jesse Lyman Hurlbut, D.D. (John C. Winston Co., Philadelphia 7; $4.95.) Of interest to all Bible lovers is this new and revised edition of an old favorite, now celebrating the sale of its 3,000,000th copy. It has been one of the "50 best sellers" in the past half century, and has been translated into many languages. The present edition contains an introductory word from the author's son, giving pleasing glimpses from his childhood memories of his father. He recalls Dr. Hurlbut in the center of a circle of children, with a great old Bible, illustrated with woodcuts, on the table before him, telling stories from the Bock, from Creation to the Judgment Day. These stories Dr. Hurlbut later skillfully wrote down, with language that children can understand and yet which grownups can thoroughly enjoy, giving an excellent introduction to real Bible study.

There are 168 stories, well arranged in order and proper grouping, and suitable to be read to children or for young people from nine to ninety to read for themselves. The Scriptures covered are indicated in small type at the beginning of each story, adding much to the helpfulness of the work for parents, teachers, and clergymen. There is also a good index. The Old Testament stories are grouped in five parts, covering historical matter, together with portions from the Psalms and prophets. The New Testament is in two parts, "The Life and Teachings of Jesus," and "Stories of the Early Church," the last two stories being from the beginning and the end of the Book of the Revelation. Doctrinal viewpoints do not appear in these narratives, but the foundation of Bible knowledge and faith is beautifully laid. The work is reverent and spiritual, true to Scripture and to the message of the Gospel.

The term "revision" does not apply to the text, which, it is believed, cannot be improved upon, but to the appearance and format of the book. New type has been used and the page design made new and attractive, with large decorative initials beginning each story. A self-pronouncing feature has been added, and the text interspersed with much new pictorial matter. There are over two hundred illustrations in color, including many bright two-color line drawings by Steele Savage, and reproductions of a number of canvases of Biblical paintings in four colors by Robert Leinweber. Beautiful and distinctive are the thirty-two full-color reproductions of three-dimensional Bible tableaux, especially modeled for this work by the famous Italian sculptor, Domenico Mastroianni. The book contains 672 pages.

The Zoo. By Alberita R. Semrad. Photographs and drawings by Ralph Graham. (Rand McNally & Co., Chicago 5; $2.) Fascinating and educational for children and adults is a trip to the zoo, but the best equipped zoological gardens in the world do not give to the passing crowds of visitors the information about animals that is contained in this attractive children's book. The characteristics of the different members of the monkey family, with pictures of each, make up the first section of "The Zoo"—which is quite natural, for is it

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not the monkey house that seems to have the strongest attraction for visitors to a zoo? The second section of the book is devoted to the chimpanzee and other apes. Then comes the elephant family. Besides all their interesting habits a touching incident is related, and pictured, of Baby Bee, the little elephant from Siam, who was very lonely and unhappy until Dolly the Shetland pony was allowed to stay in Baby Bee's stall. And so on, through "the Zoo," the children and their parents travel, to visit the bears, the rhinoceroses, the giraffes, the zebras, the lions, tigers and leopards, the camels, deer, and many other interesting animals, snakes, and birds. Everything is here, which the real zoo has, except the animal odors and noises. The text and pictures of this very attractive book have been carefully checked for accuracy, and the book will be much appreciated by families where there are children five to ten years of age.

My Good Shepherds. By Ernest M. Wadsworth, D.D., and Others. (Moody Press, Chicago 10; $2.) Only 273 words, of which only 57 are of more than one syllable, are used in Luke 2: 8-20 in the King James Version to tell the most beautiful story in the world, the story of Christ's birth. This shows that the greatest things can be told in simple words. Not many grownups can write or tell Bible stories and teach Bible doctrines in words that young children can understand, for adults forget how children think. But Dr. Wadsworth, who is well known to TIMES readers, and the others who have collaborated on this fine book for children have succeeded well in telling the story of the life of Christ and many of His teachings in simple, clear language.

The story of Christ's life is told in the ten chapters of the first section; and Dr. Wadsworth has written seven chapters for Section II on "Some Important Teachings of Jesus." The Gospel narratives are woven together, and there are some direct quotations, without references; while a few passages are paraphrased for the children. Christ is spoken of as the Son of God, the Lamb of God, and His death for sinners, His resurrection, and His coming again are all made clear. All the incidents of His life are dealt with reverently.

The book is attractively and strongly bound, illustrated with pictures in black and white and in color, and the type is large. Children can read it themselves, or it could be read aloud in a family, or used by Sunday school teachers and Child Evangelism workers. It is a most useful little textbook for all who are training children to know and love the Lord.

Called of God: The Work of the Ministry. By Gilbert L. Guffin. (Fleming H. Revell Co., 316 Third Ave., Westwood, N. J., $1.75.) With an introduction by

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Andrew W. Blackwood, the volume runs the gamut of ministerial functions. Ten chapters cover the minister and his office, task, motive, conduct, method, master key, human relations, his wife, the age, and the world of tomorrow. The first two chapters follow the usual order of this type of book, but the third chapter on the "Minister and His Motive" is well nigh worth the price of the book itself. From there on, the chapters are most instructive and practical. No minister could read this volume without undergoing some definite heartsearching, or without receiving a great deal of benefit.

The author writes with a very definite evangelistic outlook, though here and there one will find a little leaning toward the postmillennial and social gospel position, at least in his terminology. This does not detract from the real value of the book, however.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, April 13

2. Easter—Day of Victory
(John 20:1-18)

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THE events of Holy Week that were the subject of our thoughts last Sunday, blessed as they are in showing Christ's love for mankind and His willingness to suffer and die for the sins of the world, nevertheless would mean little to us today apart from the great event that we commemorate this Sunday. Without the Resurrection on Easter morning, Christ's ministry and teaching would have to be viewed today as the work of a sincere but a deluded and mistaken leader. Without Easter morning, Christ's death on the cross would have been merely that of a martyr, having for us today only the value of the example He showed of courage and loyalty to His convictions.

But Christ did rise from the dead on Easter morning and met and talked with His disciples and loved ones and later with some five hundred believers (1 Cor. 15:6). Of these, many were living when the Gospels were written and when Paul wrote his Letter to the Corinthians, referred to above, and could witness personally to the accuracy of the resurrection record. What is more, the Jewish leaders who had put Christ to death, could they have done so, would have left no stone unturned to disprove that the Lord rose, but they were helpless in the face of the overwhelming evidence of firsthand witnesses. In fact, the resurrection of the Lord Jesus Christ has often been referred to as the best attested fact in all history.

Those who believe God's Word see at least seven reasons given for Christ's resurrection, as Dr. Lewis Sperry Chafer points out in his book, "Major Bible Themes":

1. He rose because of *what* He is, the Eternal Son of God, who could not be conquered or held by death (Acts 2:24).
2. He rose because of *who* he is, the Son of David, who must yet sit upon the throne of His father David (2 Sam. 7:16; Luke 1:31-33; Acts 2:25-31; Rom. 1:3, 4).
3. He rose because He must be Head over all things to the Church, His Body (Eph. 1:22, 23).
4. He rose in order to be the giver of resurrection life (John 12:24).
5. He rose to impart His resurrection power (Matt. 28:18; Rom. 6:4; Eph. 1:19, 20).
6. He rose that sinners might be justified (Rom. 4:25).
7. He rose that He might appear in Heaven as the pattern, or first-fruits, of all the redeemed who will some day appear with Him in glory (1 Cor. 15:20-23; Phil. 3:20, 21).

As followers of the Lord Jesus, we will look upon His resurrection as a day of victory for six principal reasons:

1. Christ's resurrection is a proof of the accuracy of all that Christ claimed, and all that He taught concerning Himself. He said that He had come from the Father and had existed even before the time of Abraham. He foretold His own death. He said that He would rise again after three days. He told His disciples that He was going to prepare a place for them and that He would come again and receive them unto Himself. Had He not risen from the dead as He said, mankind would have had good reasons to doubt the truthfulness of all His other teachings.

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2. Christ's resurrection is an assurance to believers of the validity of their faith (1 Cor. 15:14, 17). We could have no living, vital faith in One whose statements could not be believed at any one point.

3. Christ's resurrection is the guarantee of the forgiveness of our sins (1 Cor. 15:17). He taught plainly that He was going to the cross to die for the sins of the world, so that all who would believe on Him might have eternal life. Had He not risen from the dead we would never have been sure that our sins had been effectively dealt with on Calvary, and that our future is secure.

4. Christ's resurrection is a warrant of our justification (Rom. 4:25). The believer's justification—being made right or righteous before God—depends upon the forgiveness of sin. Without Easter morning we could not be sure of that justification.

5. Christ's resurrection is a pledge of our own resurrection (1 Cor. 15:22; Job 19:25, 26). Had Christ not returned from the grave on Easter morning, mankind would have no assurance that this life does not end all and that Christ's teachings concerning the future life were not merely the dreams of a mistaken philosopher.

6. Christ's resurrection gave us a sample of the resurrection life and the resurrection body that we, too, shall enjoy some day (Phil. 3:21). Christ's resurrection body was one that His disciples could touch and handle. They recognized Him and heard Him speak, although they knew that His body had new powers and ability not exercised before His resurrection. These facts bring us assurance that, in the life to come, we shall not be disembodied "ghosts," but will know our loved ones and will be known of them. They show us that our resurrection bodies will not be subject to the limitations we now know, but will have new powers, because we shall be like Him and shall see Him as He is (1 John 3:2).

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For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

April 7 to 13

Mon.—Mark 16:1-11.
Even the Apostles Disbelieved.

PRAYER SUGGESTIONS: "And they, when they had heard that he was alive, and had been seen of her, believed not." Mary's testimony, although supported by other witnesses, seemed incredible to the apostles. She gave a true witness,

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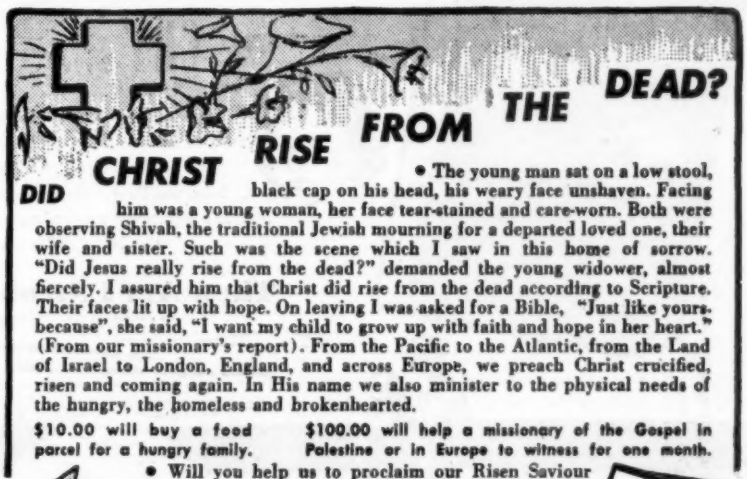

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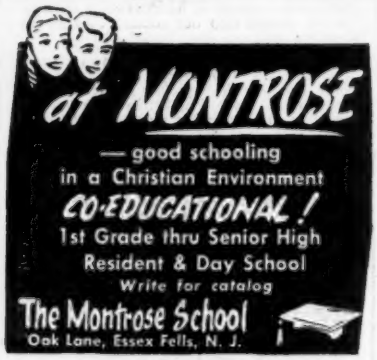

but they doubted the statements she had made at the command of the Lord. Our Lord reproved them because of their disbelief. Coming to faith is slow work for many servants of God. Our Lord once told His disciples that He was glad He was not with Mary and Martha when Lazarus died, so that they *might believe*. Are you conscious of slowness of heart? *Pray for increase of faith.*

Tues.—Luke 24:13-27.

With Eyes Unseeing.

PRAYER SUGGESTIONS: "Their eyes were holden that they should not know him." Miraculous or otherwise, these men on the road to Emmaus did not recognize their risen Lord until that evening in their home, when He broke bread. Then their eyes were no longer "laid hold of" (original), but they "knew him." Do your eyes often scan the Word without seeing its meaning? *Pray that your eyes may be opened to behold wondrous things in God's Word.*

Wed.—Luke 24:36-43.

Jesus Stood Among Them.

PRAYER SUGGESTIONS: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Our Lord who made the worlds, and all things, and gave up His body blood for our redemption, displayed His deity by His resurrection from the dead, and in those postresurrection appearances. His deity makes it necessary for all to believe in Him and accept His truth. *Pray for Gideons International, Chicago.*

Thurs.—John 20:24-29.

Seeing Is Believing.

PRAYER SUGGESTIONS: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thomas believed after he saw and handled the risen Lord: but those who believe the testimony of God in our time are also blessed as witnesses for Him. "Whom having not seen, ye love . . . yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8). The facts of faith give as much evidence as if the Lord actually stood before us. *Pray for more boldness in your witness for Christ.*

Fri.—John 21:12-19. Difficult to Believe.

PRAYER SUGGESTIONS: "Jesus shewed himself again to the disciples at the sea of Tiberias" (v. 1). The resurrection appearances of Christ were all surprising to disciples. They required such manifestations before they confessed that the Lord was risen indeed. During forty days they ate and drank with Him and their hands handled Him. He satisfied their every question. Is the risen Saviour real to you? *Pray for more preaching of the resurrection of Christ, the "firstfruits of them that slept."*

Sat.—Acts 3:12-19.

Witnessing for Christ.

PRAYER SUGGESTIONS: "The God of our fathers hath glorified his Son Jesus." The power of the early church was the "power which . . . wrought in Christ," when God "raised him from the dead." It operated in their testimony. God attended their witness to Christ's resurrection. The power of Pentecost is the greatest need of the hour. *Pray for revival.*

Sun.—Acts 4:8-13.

When Men Believe.

PRAYER SUGGESTIONS: "And of the rest durst no man join himself to them" (chap. 5:13). Men of faith are the only ones God uses to expose hypocrisy, and bring people to faith. The brighter the light of truth shines in any church, the more false professors will fear to unite with righteous people. *Pray for revival.*

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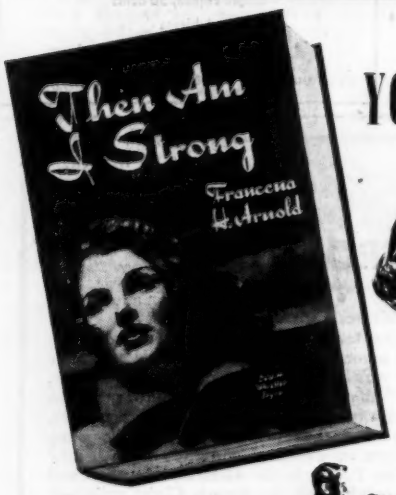

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